



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Amma</i> (regarding) what(are) they ^z mutually querying. ¹	عَمَّ يَتَسَاءَلُونَ ﴿١﴾
2. <i>A'n</i> (regarding) the <i>naba'ey</i> ² (piece-of-significant-and-availing-news) the great.	عَنِ النَّبِإِ الْعَظِيمِ ﴿٢﴾
3. Which ^x they (are) in it ^x diverse/variants. ³	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
4. Not-at-all, ⁴ they ^z shall know.	كَلَّا سَيَعْلَمُونَ ﴿٤﴾
5. Afterwards not at all they ^z shall know.	ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
6. Have not[We]made the Earth ^w <i>meba'dan</i> ⁵ (facilitating bed/cradle/fixed expanse).	أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾
7. And the mountains stakes/pegs.	وَالْجِبَالِ أَوْتَادًا ﴿٧﴾
8. And We created you ^b (in) pairs.	وَخَلَقْنَكُمْ أَزْوَاجًا ﴿٨﴾
9. And We made your ⁿ sleep <i>sobatan</i> (repose/ease).	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
10. And We made the night a <i>lebasan</i> ⁶ (cover/wear).	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾
11. And We made the <i>naba'ra</i> ^x (between sunrise and sunset) a <i>ma'aashan</i> ⁷ (trying for livelihood/living).	وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
12. And We built above you ^b seven <i>Shedadan</i> (Heavens having strong/substantial construction/constitution).	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾
13. And We made a lamp <i>wabhajan</i> (intensely flaming/ glaring).	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
14. And We descended of the <i>mo'asera'te</i> (water-bearing clouds) ^w water ^x <i>thajajan</i> (abundantly-pourer).	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾
15. For[We] produce/emerge) by it ^x grains and sprouts. ^w	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾
16. And gardens ^w entwined clusters. ^w	وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾
17. Verily The Sunderance Day ⁸ [was] an appointment.	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾
18. Day (to be) blown in the horn then <i>ta'tona</i> ^x (obediently come you ^z) ^x (in) droves.	يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
19. And (had been) opened ^w the Heaven ^w so it ^w was doors.	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾
20. And (had been) propelled ^w the mountains ^x so were ^w it ^w a mirage.	وُسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
21. Verily Hell ^w was ^w an ambush.	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

¹ The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*. See *كتب التفاسير*.

² See the *Lexicon* attached to this Translation for "*naba'u*".

³ The word "*مختلفون*" = *variants/ diverse*, that is some *believing* and others are *unbelieving* the message of Islam.

⁴ The word "*كلا*" is an article of negation particularized for deterrence and prevention.

⁵ The word "*مهدا*" has several meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*. Apparently all meanings could apply.

⁶ The word "*لباسا*" primarily means *inner clothing*, i.e. that clothing which comes directly over the skin concealing what is underneath such clothing, so the night hides (by covering) things by its darkness. See *البصائر*.

⁷ The word "*معاشا*" is that which one *lives by* it or *in it*. See *التاج*.

⁸ That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

22. For the tyrants a retreat/return.	لِّلطَّيِّغِينَ مَغَابًا ﴿٢٢﴾
23. Waiting (they are) in it ^w epochs. ⁹	لِّيَبْثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾
24. Neither taste they ^z in it ^w bardan* (a coolness) nor a drink.	لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
25. Except, hameeman ¹⁰ (maximally heated/cooled water) and a ghassagan (stinking-purulent liquid).	إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾
26. Requital harmonious (befitting them/their deeds).	جَزَاءً وَفَاقًا ﴿٢٦﴾
27. Verily they were, not yarjona ¹¹ (fearing) a reckoning.	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾
28. And they ^z denied by Our Aya'te ^w (messages/signs/proofs) keththaban ¹² (definitive denial).	وَكَذَّبُوا بِآيَاتِنَا كَذَابًا ﴿٢٨﴾
29. And every-thing ahssa ¹³ (comprehensively reckoned) it ^x We inscriptively/bookishly.	وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾
30. So let-taste you; ^z so never [We] augment you ^b except a torment.	فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
31. Verily for the muttaqeena (they who reverentially guard against Allah's displeasure) (is) mafaazan ¹⁴ (win-locale).	إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾
32. Hada'eqa (walled-parks) ^{w15} and grapes. ¹⁶	حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾
33. And ka'wa'eba (maidens-virgins/with rounded and full breast) ^w atra'ban (to each agers-identical).	وَكَوَاعِبَ أُنْرَابًا ﴿٣٣﴾
34. And a goblet ^{w17} overflowing.	وَكَأْسًا دِهَاقًا ﴿٣٤﴾
35. Neither hear they ^z in it ^w a frivolity nor keththaban ¹⁸ (absolute lying).	لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٣٥﴾
36. (That is) a requital from your ^t Lord, a sufficing grant. ¹⁹	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾
37. Lord (of) the Heavens ^w and the Earth ^w and what (are) between them both, Ar-Rahman; not they ^z possess from Him a speech.	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾
38. Day ups ²⁰ Ar-Rooho ²¹ (Special Beings) and the angels (Arch Angel Gabriel) (manneristically in) row; not speak	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ﴿٣٨﴾

⁹ The word "أحقاب" has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that "a year" is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3). See التاج.

* Linguistically could mean نوم = sleep. But in the Hereafter, i.e. Paradise or Hell there is no نوم = sleep.

¹⁰ The word "hameem" = "حميم" has no English equivalent per se. So, we transliterate and parenthetically explain. The word "hameem" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

¹¹ The word "يرجون" from "رجا" meaning: feared. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أي ما خفتك" see اللسان.

¹² The word "كذابا" is "مفعول مطلق" = "مصدر" i.e. infinitive noun. So, to indicate that "definitive" is prefixed to qualify it.

¹³ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹⁴ The word "المفاز" = "مكان الفوز" so it is a win-locale. See الهادي والراغب.

¹⁵ The word "حدائق" is a plural for "حديقة", which is by definition must be walled otherwise it is not "حديقة". See اللسان.

¹⁶ Invariably throughout the Qur'an when the reference is made to "الأعناب" the mention of for example the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم", never ever comes the mention of the "grapevine per se" but the reference is made only to the fruit itself, i.e. the grapes. In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "العنب" as "الكرم", because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See نزاهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

¹⁷ Not linguistically per se but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير" meaning wine or such alcoholic beverage.

¹⁸ The word "كذابا" is an infinitive noun without a verb, see "ابن كثير". So, it is an absolute lying.

¹⁹ That is a grant so great until one says: "حسبي حسبى" i.e. suffices me, that suffices me that.

²⁰ There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف".

they^z except whom^p permitted for him *Ar-Rahamano* and said [*he*] *ssawaban* (*rationally right/correct*).

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٢٨﴾

39. *Tha'leka* (*afar-that-it/that*)^x (*is*) the day, the right; so whoever [*he*] willed *ittakhatha*²² ([*he*] *took and made*) to his Lord *ma'aaban* (*retreat/return*).

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ
إِلَىٰ رَبِّهِ مَآبًا ﴿٢٩﴾

40. Verily We warned you^b a torment near; day looks the *mar'o*²³ (*mature/ perfect manliness possessor*) what advanced^w his twain hands^w and says the unbeliever: *yalayta* (O, *for a longing that*) I was a *tora'ban* (*crushed sand*).

إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ
يَلِيَّتَنِي كُنْتُ تُرَابًا ﴿٣٠﴾

²¹ See the *Lexicon* attached to this *Translation* for an elaboration on this word.

²² The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making something of what was taken. Thus, it is *not* just the mere *taking*.

²³ See the *Lexicon* attached to this *Translation* for the differences between: the man = *الرجل* and the human = *الإنسان*, the person = *الشخص*, the *mar'o* = *المرء*, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way. +